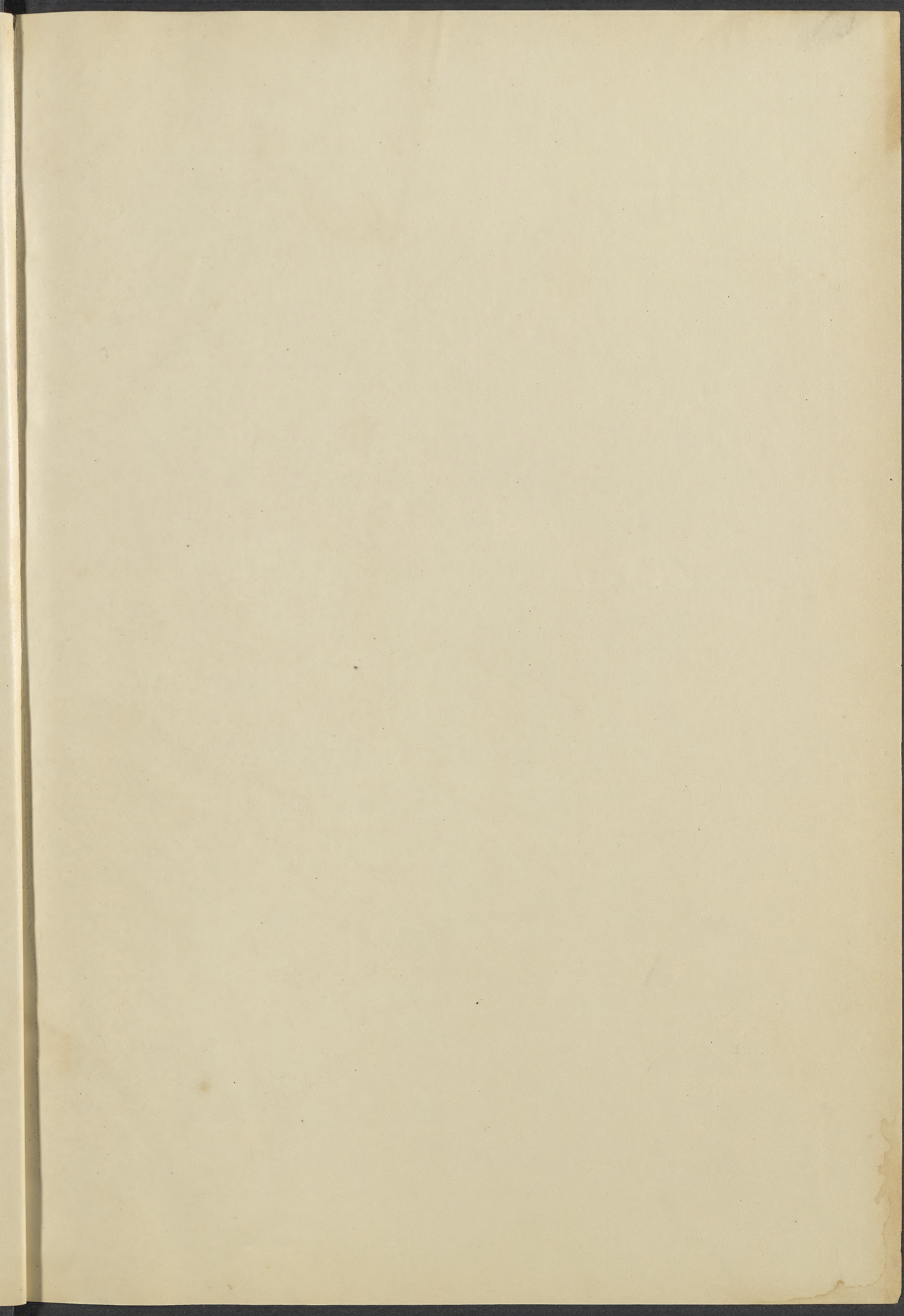


AMERICAN
LIST

1877

II

Completo



AMERICAN SOCIALIST

CHRISTMAS NUMBER

VOLUME NO. 1

THE AMERICAN SOCIALIST is a quarterly publication of the American Socialist Party, published by the American Socialist Party, 100 West 4th Street, New York, N. Y. The publication is devoted to the dissemination of socialist principles and the promotion of the interests of the working class. It contains articles, news, and other material of interest to the socialist movement in America. The publication is published by the American Socialist Party, 100 West 4th Street, New York, N. Y.

THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

VOL. II.—NO. 1.

ONEIDA, N. Y., JANUARY 4, 1877.

{ \$2.00 per year in Advance.
Single copies Five Cents.

AMERICAN SOCIALIST.

Published every Thursday.

JOHN HUMPHREY NOYES, EDITOR.
WILLIAM A. HINDS, ASSOCIATE EDITOR.
F. WAYLAND-SMITH, BUSINESS MANAGER.

SUBSCRIPTION PRICE.

One Year, \$2 00; Six Months, \$1 00.
Postage Free to Subscribers in the United States.
One Year to England, France, or Germany, postage included, \$3 00.

Subscribers are specially requested to plainly write their names and post-office address, including town, county and State.

ADVERTISING RATES.

Single insertion, ten cents per line, Nonpareil scale; eight words making a line, and twelve lines an inch. Reduction for subsequent insertions. Send for special rates.

SOCIALISTIC NOTICES.

Respectable advertisements of Communities, Co-operative Societies, and new Socialistic ventures of any kind, will be inserted, with the distinct understanding that the publishers do not thereby assume any responsibility as endorsing the character, moral or financial, of such organizations. The rate for these special notices is one cent for each word, each insertion, cash in advance.

Correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

COMMUNISM INSURES.

III.

HE who has in him a love of civilization strong enough to prepare him to become a Communist, is thereby insured of one day possessing many friends. Communism may safely be said to be the only form of society in which the attractions of friendship can work their fullest harmony, since it is the only one in which friendship is unembarrassed and unimpeded by the conflicts of a division of interests. There is in Communism no chilling specter to arise between friends and remind them of the stony partitions of selfishness, or to sit like Banquo's ghost at their feasts and suggest the existence of their separate basket and store. In the variety and freedom of Communistic society a man is not only sure to discover those congenial and improving souls whose companionship shall be a source of life to him, but as the years go on he finds himself drawn into a mutual, magnetic rapport with the great body of which he is a member. No one but a Communist knows the strength of the fraternal chain which binds together the members of a Communal home. If the three or four faces about some little hearth-stone become dear through long, familiar association, so also do those of the scores which are gathered under a Community roof. Communists themselves scarcely realize the pervading nature of this deep and silent current of affection, until it is revealed to them by some chance circumstance. It may be that two members of the same Community, who have had but little contact at home, have met upon their different business errands in some distant city. At such times they have realized a depth and strength of unity to which the close tie of consanguinity could scarcely have added a throb of pleasure.

Communism, with its lasting habitations, insures permanent friends to the friendless. And of what value are the ties of friendship or even the bonds of consanguineous love, if both are liable to be rudely broken and the little family groups, which have hung together so fondly, are to be ruthlessly scattered by the imperious forms and necessities of isolated society? The man who has labored so proudly and with such strong love to found a home wherein his social hunger shall be appeased, sees it, by the inevitable fatality of the society of which he is a member, crumble before his dimming eyesight. Surely, when with ardent imagination he pictured to himself a home, and exulted "like a strong man running a race" in building it, he could not have taken thought of the end. When the days come in which he most needs the exuberant and redundant affection of all his kith and kin, when the days are upon him in which he says, "I take no pleasure in them," he sees his sons and daughters, the staff of his old age, the strength and sunshine of his life, go from him to found other homes which fall into as speedy decay. Perhaps not one of the little flock is left, and the lonely

and aged parents sit in their desolate grandeur "awaiting their expected change," or become uncherished dependents at strange and distant firesides. Where is the one unbroken family in this country in which the circle of the living is so complete that the great-grand-sire watches the gambols of his youngest descendants, and in which the sons and daughters of the second generation have not hopelessly wandered from the native homestead? If such there be we did not notice it in the list of wonderful exhibitions at the Centennial, and it should certainly have been there. It would have been infinitely more interesting than those curious Chinese balls of which a series are contained one within another.

Communism, then, adds to its list of great insurances the unbroken permanence of home, and offers the only protection against the pangs of hopeless separation from friends. In it a man may see his family tree grow and spread indefinitely, and find in the evening of life that his sources of affection and of support are greatly multiplied.

"Come back!" from many a broken home,
There comes a voice of sad endeavor
To bring the loved ones back who roam,
To bring them back to dwell forever.

'Tis borne across the ocean's main,
And blown along the desert's track,
In words which tell earth's greatest pain,
"Come back, ye loved ones, O come back!"
Then haste to found that deathless home
Where love's strong ties are broken never,
From out whose portals none shall roam,
But dwell as one in peace forever.

EVOLUTION OF COMMUNITIES.

IV.

THERE are different ways in which Communities may be started with a fair promise of success; but the first thing, as people are generally beginning to recognize, is to make sure of wise leadership. This is as indispensable to the harmony and prosperity of a Community, as a queen is to a hive of honey-makers. As we have already stated, the most potent cause of the scores of failures in Communism and Association has been poor leaders, while, on the other hand, the successful experiments have all had able men at their head. But how can such men be secured? There is great call for new Communities. "The harvest truly is great, but the laborers [leaders] are few."

One way, and that generally followed in the past, is for those desiring to organize a Community to come together at some place and choose their leader from among themselves. This is the purely democratic way, and under some circumstances might turn out well; but it has this disadvantage, that it limits the selection to just such material as they happen to have; and those who have once made a leader in this manner are very likely to try their hand at it again and again, if the successive leaders do not quite suit them; and this in turn may involve political squabbles destructive to the peace of a Community and insure its final dissolution.

Another way would be for a man to thoroughly qualify himself for the office of Community leader, and then go to work on his own responsibility, and slowly build up a Community as he would build up a large manufacturing business—taking in partners according to his needs and his increased ability to harmonize them. This plan has its advantages. It would insure permanence to the organization. It would give the leader a power that he could not have on the purely democratic method. He could say to the members of his Community as Christ said to his disciples, "Ye have not chosen me, but I have chosen you." Such a leader would be properly the father of his Community or husband. The first duality in the organization would be that of the leader and of the members, and in this duality the leader would be the major and the members the minor. The relation of this duality should constitute the first harmony of Communism. The popular

doctrine in this country is that the people are better than their leaders, and it of course follows that they are led wrong all the time, and would get along better without leaders. The principle we are considering assumes the reverse of this to be true; that men can be found or educated who are better and wiser than the masses generally, and will lead them into better paths than they would go in if left to themselves. If this is not the case, then farewell to Communism—farewell to all hopes of social reorganization.

The obvious objection to this second plan is that it affords great opportunities for imposition. Any man who chooses may set up as a Community leader, and gather around him all who may choose to link their destinies with his. This danger is likely to exist in any case. There is no power which can prevent any man from attempting to form a Community or people from joining him in the enterprise. But these considerations only render still more important the question: How can men be qualified to become good leaders of Communities? In attempting to solve this question we may get help from Christ's example. He first took twelve men, then seventy others, and we don't know how many more, and put them through special courses of training for the great work he had undertaken. The apostles were under his daily instruction for a long time, and became vessels of his spirit and wisdom before they founded churches or had "independent careers." Indeed, in the more important sense they were never separated from him. The best outlook for the general progress of Socialism seems to us to lie in the same direction—in drilling men for leadership. When the bees find themselves without a queen, they do not take a common bee and immediately salute her as their sovereign. They prepare her to fill the highest place by appropriate food, so that she becomes really as well as nominally a royal personage. So there ought to be an institution somewhere for developing genuine Community leaders. Every minister and doctor and lawyer has to go through a long course of preliminary study before he is allowed to practice his profession. Even school-teachers must pass through an examination before taking charge of a common district school; and there are institutions especially devoted to their preparation for their work. You can not pick up a man at random and forthwith make a pedagogue of him; and is it supposable that any number of persons who may choose to come together can select one from their number suitable for a Community leader? How immeasurably improved would be their chances of success if they could obtain at the outset a leader who could show a diploma of some kind, proving his fitness for the position! Should not every successful Community consider it an essential part of its duty and mission to educate leaders for other Communities? They are the only institutions in which the necessary training can be given; and we don't see how they can fairly escape that responsibility. A true leader, it seems to us, will see to it that some one is prepared to take his own place, and a true Community will see to it that it offers some facilities for the formation by others of societies like its own.

This is a subject to which Socialists generally must have given considerable thought, and we should be glad to have them send us the results of their study.

PAST CO-OPERATIVE EXPERIMENTS.

From the London Co-operative News.

MR. OWEN, leading the way in co-operative experiment, at Lanark, and founding the first infant schools, gave a being to modern co-operation. That good man and large-hearted philanthropist never rested throughout a long life in his self-imposed work of teaching the world a new and improved state of human existence, taking for his motto, "Truth without mystery, mixture of error, or the fear of man." With unbounded charity and benevolence, with mildness of disposition, amounting to something truly of a better world, with self-confidence and satisfaction in the magnitude and practicability of his views, he pursued his path through life without once

looking back, or turning either to the right or to the left from what his good heart, soul, and sense told him were his life-long mission. Other men have dreamed—MR. OWEN worked. MORE, like OWEN, dreamed of Utopia—MR. OWEN worked for a future more glorious than ever entered into the dreaming mind of MORE. DR. BENJAMIN WARD RICHARDSON, in his "Hygeia, a City of Health," is dreaming, when he suggests his improvements in the dwellings of the people without changing competitive into communal life. It is not health that competitive capital requires, but profit; and the man of money would prefer investing his means in coffins and graves than in a City of Health, did his outlay on the former return a greater percentage than that invested in the latter, however great and good for health the hygeian city may be. True, other good men have worked besides MR. OWEN; but he led them first in practice and in the theory. FOURIER and St. SIMON have not been idle—the former in his phalansterian plans, practically showing that capital, skill, and labor can work harmoniously together in a half-communal state without a plethora of wealth accumulating on the one hand, and the want of it on the other. It was this unequal apportioning of the good things of this world which led MR. OWEN, at New Lanark and New Harmony, to attempt a social change in the condition of the people of both hemispheres. But in this, as in many other great and new purposes and theories, it was one man against the world. Unlike GALILEO, he did not recall the great truths he had uttered; but, from the mountain tops of almost all nations, he proclaimed the fact that the 'character of man was formed for him, and not by him,' and that "the powers of production in the world were equal to the fullest wants of man." The first great truth proclaims that all governments are responsible for the characters of their peoples—that vice, crime and ignorance are remediable, and should not exist in a well-regulated state of social and political existence. The second great truth proclaims that poverty, want, and physical suffering are under the control of the civilized governments of the world, and ought not to be permitted to exist for a single generation.

Before MR. OWEN, came the speculations of HARTINGTON; and the proposed "College of Industry" by JOHN BELLERS, of the Society of Friends; and MORELLY's new state, in which "depraved men and poor" would be unknown. An extensive family connection, referred to by MR. MARQUIS MIRABEAU, 1762, named "Pinons," near Thiers, in Auvergne, France, were said to have practiced a state of communism for nearly a century before, living in common and apart from the world, having in abundance all the necessities and luxuries of life, trading their superfluities in arts and manufactures at adjoining fairs, thus destroying trading competition among themselves, but resorting to it in the outer world. The Jesuits, too, have been successful in many parts of the world in this half-communal and half-competitive life. The experiment of the Clare Community, Ralahine, on the land of MR. JOHN SCOTT VANDELEUR, came to an untimely end through the gambling proclivities of its Irish landlord. The steward, MR. E. T. CRAIG, editor of *The Lancashire Co-operator and Useful Classes Advocate*, and also of *The Oxford University Herald*, was every thing that could be desired in that then land of agrarian outrage. Indeed, MR. CRAIG has not received half the recognition which his most onerous, dangerous, and talented services so much entitled him to, for the manner in which he founded and the success which attended the experiment at Ralahine. Neither has the good ABRAM COMBE, the founder of Orbiston, and "The Register of the First Society of Adherents to Divine Revelation," received the recognition which his most unselfish and benevolent career deserves; but even these men and labors have been much better appreciated than MR. HODGSON's experiment at Manea Fen, and the *Working Bee*; and MR. JAMES HILL's at Wisbeach, and such-like undertakings. MR. HILL's *Star in the East* was commendable; and, assisted by MR. CRAIG, did some good pioneer work. It was in that journal that one of the first articles on co-operative industry, written by the author of this paper, was inserted. Queenwood, with the *Herald of Progress*, was a failure for the want of sufficient funds; and its untimely end almost a thing of accident. And now comes the patent fact, that these institutions were not thoroughly operative and industrial—a combination of manufacturers and the arts of life with horticulture and agriculture. FOURIER the Frenchman, in passing from competitive life to commercial life, did not abandon the present conventional values of capital, skill, and labor. In his "Phalansteries" in the production of wealth, capital took four-twelfths, or one-third; skilled labor,

three-twelfths or one-fourth and unskilled labor, five-twelfths, or nearly one-half. On this basis, the late Archbishop of CANTERBURY and other dignitaries of the Church of England, and not a small number of the aristocracy, gave their support to what was called "Christian Communism;" and in 1844, *The Precursor of Unity* was started, edited by a divine of the Church of England, the design of which movement was the establishment of Christian Communities, on the basis laid down by FOURIER, each phalanstery, or square of Communal buildings, to have a church in the center. Certainly MR. OWEN's teachings had wrought some inquiry in the world. MR. OWEN was born one year before FOURIER, 1771.

Following these French and English philanthropists and social reformers, came the American German ETZLER with his "Paradise within the Reach of All Men." MR. ETZLER established his base of operations at 266, Strand, London. He soon had around him an inquiring society, somewhat promoted by a grant of land from the Republic of Venezuela, South America. He proposed, in the short period of ten years, to put the world into a state of paradise. All the elements of nature were called into requisition to assist him in this benevolent purpose. The power of the winds; the power of the tides; the power of the sun, in concentrated heat, from its light passing through burning glasses; the power of steam; the power of the lever; the power of this new "Satellite Agricultural Machine;" all, in short, was ready for his new world within the tropics. Sir THOMAS MORE's "Utopia" was a dull dream, indeed, compared with ETZLER's paradise. But with all his dreaming there was practical sense at the bottom of his magnificent vision, as the following "constitution" will show. The quotation is made from *The Morning Star*, or *Herald of Progress*, the organ of the Tropical Emigration Society.

CONSTITUTION.

1. That, as all are born free and equal, all shall have the same rights and privileges.
2. That we recognize no distinction of sex, class, sect, country or color.
3. That all have equal right to express their opinion on any subject in any manner they please.
4. That none shall have any other power than fair argument to control the opinion of another.
5. That any one may perform any religious ceremony agreeable to his conscience, not interfering with the same right in others.
6. That all persons residing or employed on the property of the society shall be entitled to sufficient food and shelter.
7. That all members and their families shall receive the best education, physically, mentally, and morally, provided for them by the society.
8. That the Communal land be indivisible, untransferable and inalienable, and be possessed by the society and for the use of its members.
9. That all members be equally eligible for office who have arrived at eighteen years of age.
10. That the principle of single voting on all affairs be recognized, representing persons, not property.
11. That all disputes and differences be settled by arbitration.
12. That this constitution may be altered or amended at any time by a majority of, at least, two-thirds of the members assembled at a special meeting called for the purpose, giving, at least, three months' notice thereof, or by a mere majority of the members assembled, as above, at two distinct meetings, held at intervals of, at least, three months each."

Here follow the laws, which need not be quoted.

Such was J. A. ETZLER's mission, his society departing with him to a grant of land from the Venezuelan Government, being freed from taxes and military service for fifteen years.

Four years before, in 1841, ROBERT OWEN published "A development of the principles and plans on which to establish self-supporting home colonies, as a most secure and profitable investment for capital, and an effectual means permanently to remove the causes of ignorance, poverty, and crime; and most materially to benefit all classes of society, by giving a right application to the now greatly misdirected powers of the human faculties, and of physical and moral science." This invaluable work is a digest of what might now be done by present co-operative capital. It is a development of plans, by which the transition from competition to communism might be easily and permanently effected. Calculations are given in detail, with plans of building, and tabulated estimates for the cost of nearly all requisites, division of labor, classified work, number of members, and the feeding, clothing, and housing of all. It is a work that

should be in the hands of every man of progress, especially in the hands of those who now lead in the co-operative world. The theme is "self-support," pointing to the union of horticulture, agriculture, and manufactures as a means to that end. MILLWAY VANES.

A CASE OF DESPAIR.

WHEN the writer of the subjoined letter was a young man he was a member of the "Trumbull Phalanx," a Fourieristic experiment made at Braceville, Trumbull County, Ohio. This Phalanx was organized in the spring of 1844 and came to an unfortunate end in 1847. During those years N. C. M. wrote occasional letters to the public press, giving accounts of their progress. From a letter of his, dated August 10, 1844, we extract these paragraphs:

"The number of persons belonging to the Phalanx is about two hundred; some reside on the domain proper; others on more distant farms belonging to the Phalanx. Indeed as regards room, they are much crowded, residing in loose sheds. Nevertheless, on no consideration would they exchange present conditions for former ones. More convenient residences are to be erected forthwith, but it is not contemplated to erect the Phalanstery or final edifice for a year or so, or until they are possessed of sufficient means. Then the magnificent palace of the Combined Order will equally shame the temples of antiquity and the card-houses of modern days."

"For the present year hard work and few of the attractions of Association are expected. Almost every thing is unfitted for the use of Associations, being too insignificant, or characteristic of present society; made to sell rather than to use. The members of the Trumbull Phalanx, knowing how to work truly, and fully understanding that it is a gigantic labor to overturn the despair which has been accumulating so long in men's bosoms, have nerved themselves manfully, showing the true dignity of human nature. * * *

Are men forever to be such consummate fools as to neglect even the colossal profits of Association? Am I to be astonished by hearing sensible men declare, because mankind have been the victims of false relations, that these things are impracticable? No, no! We have been shown by the Columbus of the new industrial world how to solve the problem of the egg, and a few caravels have adventured across the unknown ocean, and are now, at the dawn of a new day, drawing nigh unto strange shores, covered with green, and loading the breeze with the fragrance of unseen flowers."

In a letter dated a year later our writer announces that "the Trumbull Phalanx may now be considered as an entirely successful enterprise"; and as late as August 11, 1847, he wrote hopefully of their situation, although they were then suffering severely from fever and ague. They soon after broke up. The author of the "History of American Socialisms," gives a pathetic summary of the experience of the people with whom N. C. M. was associated in the following paragraphs:

"What a story of passion and suffering can be traced in this broken material! Study it. Think of the great hope at the beginning; the heroism of the long struggle; the bitterness of the end. This human group was made up of husbands and wives, parents and children, brothers and sisters, friends and lovers, and had two hundred hearts, longing for blessedness. Plodding on their weary march of life, Association rises before them like the *mirage* of the desert. They see in the vague distance, magnificent palaces, green fields, golden harvests, sparkling fountains, abundance of rest and romance; in one word, HOME—which also is HEAVEN. They rush like the thirsty caravan to realize their vision. And now the scene changes. Instead of reaching palaces, they find themselves huddled together in loose sheds—thirty-five families trying to live in dwellings built for one. They left the world to escape from want and care and temptation; and behold, these hungry wolves follow them in fiercer packs than ever. The gloom of debt is over them from the beginning. Again and again they are on the brink of bankruptcy. It is a constant question and doubt whether they will 'succeed,' which means, whether they will barely keep soul and body together, and pacify their creditors. But they cheer one another on. 'They must succeed; they will succeed; they are already succeeding!' These words they say over and over to themselves, and shout them to the public. Still debt hangs over them. They get a subsidy from outside friends. But the deficit increases. Meanwhile disease persecutes them. All through the sultry months which should have been their working time, they lie idle in their loose sheds, or where they can find a place, sweating and shivering in misery and despair. Human parasites gather about them, like vultures scenting prey from afar. Their own passions torment them. They are cursed with suspicion and the evil eye. They quarrel about religion. They quarrel about their food. They dispute about carrying out their principles. Eight or ten families desert. The rest worry on through the long years. Foes watch them with cruel exultation. Friends shout to them, 'Hold on a little longer!' They hold on just as long as they can, insisting that they are successful, or

are just going to be, till the last. Then comes the 'break up;' and who can tell the agonies of that great corporate death!

"If the reader is willing to peer into the darkest depths of this suffering, let him read again and consider well that suppressed wail of the women where they speak of the 'polar snows' and the 'funeral pile;' and let him think of all that is meant when the men say, 'If we had known at the commencement what fiery trials were to surround us, we should have hesitated to enter on the enterprise. But now being fairly in, we will brave it through!' See how pathetically these soldiers of despair, with defeat in full view, offer themselves to other Associations, and take comfort in the assurance that God will not drive them from the earth! See how the heroes of the 'forlorn hope,' after defeat has come, turn again and reorganize, refusing to surrender! The end came at last, but left no record.

"This is not comedy, but direst tragedy. God forbid that we should ridicule it, or think of it with any feeling but saddest sympathy. We ourselves are thoroughly acquainted with these heights and depths. These men and women seem to us like brothers and sisters. We could easily weep with them and for them, if it would do any good. But the better way is to learn what such sufferings teach, and hasten to find and show the true path, which these pilgrims missed; that so their illusions may not be repeated forever."

With the explanation which the foregoing sketch conveys, the reader will be able to understand and appreciate the present views of N. C. M. as set forth in the letter which we now give. It is the case of a man who, when young, entered into a scheme of Association under the teachings of Fourier, and who exhibited great enthusiasm in laboring "to overturn the despair which has been accumulating so long in men's bosoms;" but, his experiment having come to a sad end, he has himself evidently settled back into this same black despair. And while the old longing for associative life still dwells in his heart, he has no longer any hope that men and women will ever be good enough to live and work together. He does not see that his despair is justly chargeable, not to the impossibility of Communism, but to his having experimented and built his hopes on a wrong foundation. His letter has a value as a criticism of the present state of things. He forces himself to conclude that the world's social system of selfish, isolated familism, notwithstanding its "miseries" and "horrible injustice" and the fact that it is a system which "runs by fighting," is yet a "divine institution!" That is pretty hard. We feel so much sympathy and friendship for N. C. M. that we hope he will yet realize the advantages of combined living as he saw them at the outset of his career. We can assure him that they exist and are obtainable.

THE COMBINED ORDER.

Greeley, Colorado, Dec. 14, 1876.

EDITOR AMERICAN SOCIALIST:—I have often been tempted to write to you, but did not because I do not agree with you at all. Still I read your paper pretty faithfully; have read it straight along for years, finding much to think about, but on your leading points decidedly dissenting; that is, on the practicability of Socialism in any shape or form being adopted for the generality of men as now organized and developed. Early in life I went through the mill and got enough of it. I have seen how the Shakers get along, and have visited your Community; besides, I have seen coöperative stores and Farmers' stores and Grangers' stores by the hundred, and I am quite sure they are all wrong. Finally, I have come to the conclusion that the prevailing social system contains so many elements of power and success, notwithstanding so many miseries are connected with it, and so much horrible injustice arises out of it, that I am inclined to call it a divine institution, at least one which the Creator intended should be evolved from the nature of man. This is a wide subject and to try to prove my position I should go on and philosophize to a great extent, but it would be of no use—there are so many things printed and said that it is just as well to make dogmatic assertions based on long thinking, and let it go.

But I am free to say that the Community system is to be preferred to any other. I can imagine no more delightful life than one in a Community where every man and woman works faithfully, and yet moderately, where there is no care nor distress about money and clothes, where fashions are forgotten, and cultivated and intelligent people are one's companions. But you see, and I know, men and women are, to a great extent, given to laziness and cheating. They can not be trusted to do what is fair, they will expect others to bear their burdens, and so their lives will pass, they constantly sinning away their "days of grace."

Take coöperation now. Nothing in the world need prevent mechanics, farmers, and miners from uniting

their capital, skill, and labor, and becoming independent, but they won't do it. When they attempt it, they begin to cheat, and to make big calculations; they are sure to run into debt if they can, and so they go to ruin.

The only thing that can keep men and women together in a Community, is the despotism of a leader who impresses his own ideas on them, and by one means and another, makes them conform to his will; and his idea must be a religious one, because all other ideas are weak and without stimuli. To get a Community willing to submit to this, you must, I take it, select men of similar organizations, who naturally think and act in one common way. But there are but few such—the majority are one-sided, irregular, eccentric, stubborn, independent, unwilling to learn and to be taught, and they must fight their way in a social system that runs by fighting.

As to your Community, you know I like it; but that peculiar sexual arrangement I could never think of accepting—no never, never, never, because as you will say, I suppose, I have no religion; and so it goes; one having one reason and another, another, and we take refuge on the battle-field of life, barbaric in our instincts and savage in our practices, seeking destruction naturally in a thousand ways, and only withheld by a wise, loving and pitying Creator.

N. C. M.

HOME.

[From Pen and Plow.]

"Our home is not where we are, but where we wish to be."—Diamond Dust.

'Tis home where the heart is, wherever that be,

In city, in desert, on mountain, in dell;

Not the grandeur, the number, the objects we see,

But that which we love is the magical spell.

'Tis this gives the cottage a charm and a grace

Which the glare of a palace but rarely has known;

It is this, only this, and not station or place,

Which gives being to pleasure, which makes it our own.

Like the dove on the waters, a rest-place to find,

In vain for enjoyment o'er nations to roam;

Home only can yield real joy to the mind,

And there where the heart is there only is home.

CORRESPONDENCE.

Boston, Dec. 21, 1876.

DEAR SOCIALIST:—I send you an extract from the Boston Transcript, containing a synopsis of a sermon by Mr. Savage whose book you lately reviewed:

"After minutely describing these several classes or grades of poverty, 'the causes of poverty' were next considered, such as sickness, incompetence, lack of training, thriftlessness, laziness, vice (which he considered one of the most fruitful of all causes), irregular work (this he said is particularly applicable to our great incorporated industries, such as factories, etc.), and lastly, to too small pay. The laborer does not come into his due share of the products of industry. Having thus explained the nature, degrees and causes of poverty, he put the questions, Is there any cure? What can we do about it, beginning here, to-day? After mentioning some of the superficial immediate remedies that seemed to him available, he went on to say that 'many of these evils are social diseases that the concerted action of society alone can deal with. Civilized society in this nineteenth century ought to aim at nothing less than the absolute extermination of poverty.' 'The poor you have always with you,' instead of being a divinely appointed ordinance for the development of our virtues, as many religious persons and churches seem to believe, is nothing but an evil and a curse. The indiscriminate individual relief of poverty is also a curse. When a man becomes willing to beg, manhood is pretty far gone. It is better to have hungry men than full-bellied paupers. Ignorant giving is a waste of money and only an injury. In Boston, street and doorway begging is a positive disgrace that ought not to be allowed.

"To reach the root of the difficulty of dealing with poverty he advised, First—A thorough system of compulsory education. We ought to make it an impossible thing for the next generation to be without a good common education. Second—He would have a system of industrial training. The great mass of the untrained are always drifters. It was those who could do some things a little and nothing well who were continually getting out of employment and falling back upon the public for support. Third—Some means ought to be provided for checking the birth of sickly children. Fourth—Compulsory sanitary conditions should be secured for workshops and dwelling houses. He pictured some of the scenes, with their miserable and poisonous surroundings, amid which numbers of our people are born and live and die. The present condition of the homes of most of our workers is a blot on our civilization, and civilization has to pay for it. The evil does not stop with the poor—it reaches the homes of the rich and cultured. Fifth—The city work of taking care of the poor should be systematized. Our charities are now unorganized. Take the work out of the hands of private organizations, or make them a part of the general system. Referring once more to the causes of poverty, he said—The sick should be well cared for by society; the incompetent should be provided with such work as they could do, and aided to become independent workers; the lazy should be starved into working for their living without mercy; the vicious should meet with certain punishment; tramps should be treated as criminals until they succeeded in getting some work of some kind, and made to work in the meantime. Fi-

nally, the whole effort should be to provide such conditions that the poor would be able and willing to take care of themselves."

There is much to hope for when we hear such words of wisdom from the pulpit, and the preacher has some of the vision of the seer when he says that many of these evils are social diseases that the concerted action of society alone can deal with: and we can say that's what we believe also.

But the ground taken that "Civilized society in this nineteenth century ought to aim at nothing less than the absolute extermination of poverty," is grand; is sublime—and we can but wish that the young preacher will devote his days and years to the realization of this object; that he will keep out of the slums of mere doctrines, preached just to keep the congregation from sleep, and wake them up to the fact that there is something to be done to realize so desirable an end.

We believe that by intelligent Socialism—the combined order, as I prefer to call it—is the only way it can come, and I doubt not that ere long he will see it so. No one can study or hardly give a cursory glance at the history of Socialism in this country, without seeing the prominent part that the clergy have from an early date had in its phases and its life, and how much those conscientious and noble workers have done for its rise and progress. The above-named preacher may be said to be, either consciously or not, a worker in the field, and I can but wish that he may have a clear vision of the ground he seems desirous to travel over.

In my daily walks I am struck with the large number of persons who see more or less clearly the social evils and dangers into which we seem to be driving with accelerated speed, in the advance of civilization—if advance it can be called—and with the widening of vision on social problems; but I am more struck with the want of constructive ideas. Every one sees that something is wrong. Many see that many things are wrong. A few see that combination is the cure for competition; but very few, I am sorry to say, have the sublime vision of the new coming social order to cheer them. Nor do they even dream of what way the path goes that shall lead them out of the social labyrinth. But let all who do know put their heads, hearts and shoulders together in a practical way, to actuate the utter annihilation and the "absolute extermination" of the curse of poverty. The thought of the extermination of this social evil is not clear to every mind, but perhaps I may make it clearer by asking this question for all to ponder on: Could it be any thing but a blessing to you and to me and to every one, if all were comfortably provided for? If any one thinks it would be other than a blessing, let him say so, and we will discuss the question with him.

C.

Milwaukee, Wis., Dec. 26, 1876.

EDITOR AMERICAN SOCIALIST:—Receive my thanks for your brave work! In the last paper (Dec. 21st), I think I have found an old friend in "R. A." among the Shakers—a man I had not heard of for about thirty years. I am in hopes he will reply to my note in the confirmative. I shall be glad to have found him by your means and in such good company. I send you in this, \$4.50 for your paper for the year '77., for self and friend. I have much I would like to say, in reference to our propagative friend Pratt. Did I dare to offer advice, it would be that he go to work at some useful calling, and seed down the spot around him to the best of his ability. I think Paul's brave defense of himself, that he labored with his hands for the needs of the body, not only for himself but for those who were with him, might be studied to advantage. This may seem short and sharp criticism, but I speak from a long and trying experience!

I am more than pleased with the report of my friends from Wisconsin who visited you last July. I leave it to you to say which pamphlet I stand the most in need of, as also my friend who is a new convert.

Wishing the Oneida and Wallingford Communities long life and prosperity, I am one of the unfortunates with one idea,

COLIN M. CAMPBELL.

Milford, N. H., Dec. 20, 1876.

EDITOR AMERICAN SOCIALIST:—

DEAR SIR:—Inclosed please find two dollars for the AMERICAN SOCIALIST, and please send me the "Oneida Community Cooking," and the "Hand-Book," of the O. C.

I am glad to see you take so broad and liberal a stand in all Socialistic movements; am very much interested in Socialism, and do not see why so many Communities should fail. I believe that I am prepared for Communal life, and want to go into the work with heart, hand and brain—all I have and am.

You say there must be a leading idea, a governing principle; that is true, and the leading idea must be, perfect goodness; that is, our aim must be the improve-

ment and perfection of character, and the governing principle must be fraternal love. So, of course, there can be no aristocracy, the principle of *equal rights* must prevail.

Am I not right? Please tell me what you think about it, and where I can find such a Community; or if there is no such one in existence, is there any good reason why there may not be one organized and established soon as possible on an *equal rights basis*?

There are others who believe in this kind of a community, and probably many more who have not yet spoken; I think you have invited *all* communists to speak through your paper, and it is very desirable that they should be heard from; let every person come forward and tell what kind of a Community he, or she desires. Yours respectfully,

CLEMENTINE AVERILL.

[The article in last week's paper on "No Compulsory Communism" is as good an answer to the question about "equal rights" in Communism, as we have to offer.—Ed.]

AMERICAN SOCIALIST.

THURSDAY, JANUARY 4, 1877.

Persons who send us manuscript and desire to have it returned in case it is not published, must mention at the time it is sent that it is to be returned, and must inclose to us sufficient money to pay return postage. Unless this be done we cannot undertake either to preserve or return it.

CORRESPONDENTS will please to notice the change in the directions at the beginning of our paper. All communications, whether on business or for either of the Editors, should hereafter be addressed to Oneida, N. Y.

It is quite customary in literature and even in common speech to call foolish schemes in the Socialistic line, "Utopian." But we imagine that few of those who use this word or hear it bandied about, have any correct idea of its original meaning or how it came to be incorporated into the English language. We will do ourselves the pleasure, therefore, of introducing our readers to the veritable UTOPIA. It is a "Philosophical Romance," so old and so out of print that it will be as good as new, and deserves reviewing and quoting much more than many of the newest novels. We intend to serve it up in the AMERICAN SOCIALIST as a *serial*, beginning next week.

NEW YEAR'S PURPOSES.

THE beginning of the year is a time when new resolutions are formed and good ones renewed. Grown wiser by past experience, we propose to take a fresh departure with clearer views and higher purposes. It is a good point from which to take an observation and lay our course. Varying the words of Mr. Ruskin slightly, these three questions should confront every thoughtful person: "First, Where am I? Secondly, Where am I going? Thirdly, What had I better do under these circumstances?" How better can these questions be answered than from the social view,—thus: I am a social being, a member of a society which is simply an aggregate of just such units as myself, and my happiness is mainly dependent upon things of a social kind. Be my faith what it may, I can not escape the fact that I am moving on to where my social condition will be as now, or else better or worse. Then of what supreme importance is the cultivation of my social character and connections. All true progress is toward unity, and if we would keep in the current of the all-guiding Providence, this purpose of unity and agreement with our neighbor must be set up in our hearts. At this turning point then, what better resolution can be formed than to become students of Socialism? Be in no hurry for great or sudden changes, but let the capitalist and the laborer, the manufacturer, the merchant and gentleman, study the problem, each from his own standpoint. If the AMERICAN SOCIALIST can influence its readers to make this resolution, it will be rewarded for its labor. There are celestial or spiritual currents of magnetism, as well as terrestrial. Get into line with these higher currents of life. So shall your sleep be sweet, and this be to you truly a *happy new year*.

We have had our great exhibition, and been complacent over it, but the powers above, who are wiser than we, have given us sundry counterchecks, which can not fail to have a sobering effect upon the country at large. The Centennial year will be rendered memorable, quite as much by the Brooklyn holocaust, and the Ashtabula railroad slaughter, each of which is unparalleled by any

thing of the kind in the history of the nation, as by the Philadelphia Exhibition. To this may be added the peculiar uncertainty attending the Presidential election, and the general depression of business, and consequent suffering among the laboring classes for want of work. Altogether the balance of events for the year shows greater cause for modesty and sobriety, than for national self-glorification. We have been on the whole prosperous, but our prosperity has been so tempered by providential chastening as to leave little ground for complacency in the minds of thoughtful men.

BROTHERHOOD OF THE NEW LIFE.

MR. T. L. HARRIS, the founder of the Brocton Community, now residing at Fountain Grove, Santa Rosa, Cal., in a letter to our Business Manager writes:

"Perhaps you will kindly say to your traveling associate, [Mr. Hinds,] that I regret my absence from Brocton at the time that he passed through, as I should very cheerfully have entertained him, and given him any desirable points with reference to our society."

The Brotherhood of the New Life (which we understand to be the approved name of Mr. Harris' Society or Societies), seems to be flourishing in California at least, if we may judge by its activity in the publishing line. Mr. Harris has sent us two of his late issues, of which he says:

"Both of these works are now temporarily exhausted, but we are in hopes to have our new printing-house ready for occupancy in a few weeks, and shall issue a new edition without delay. We expect to commence the publication of a serial early in the New Year, and other works are ready for type."

We intend to notice the works we have received next week, and shall perhaps quote some sensational passages from them.

The salient point of them, which we readily discover by a mere glance through them, is the annunciation that the development of the "Brotherhood" is the Second Advent of Christ. This claim, unless it is modified so as not to be exclusive, will interfere with similar claims of Swedenborg, Ann Lee and we don't know how many more of the amphibious leaders. This plurality and conflict of the candidates for recognition as the Second Advent, must end, we think, in the discovery that the genuine original Second Advent took place 1800 years ago, and that all these latter-day manifestations (which break forth as we have shown almost uniformly in connection with Communism of some kind), are only reflections and refractions of that ancient Second Coming. In that light they are as interesting as the glories that burst through the clouds at many openings, when the darkness of the storm is clearing away.

Men rake the earth with care and toil for gold,
That they may buy at last, when they are old,
Aittance of its surface and its store:
(For even Croesus' wealth can buy no more
Than a scant morsel of the universe;
The stars are not i' the scope of the longest purse):
The morsel bought they proudly call it *theirs*!
'Tis but a lease they have of it; their heirs
Are waiting for their places, and grim death
Will shortly end their ownership and breath.
And even this mite of good that gold can buy
Is of the surface kind, lifeless and dry.
True loving hearts and souls can not be bought,
And without them all other wealth is naught.
Behold then, ye acquisitives, how poor at heart
Are speculators on the money mart.

—Anon.

OF CRITICISM.

BY ONE WHO FEELS ITS POWER.

VII.

"Christ's blood our balsam; if that cleanse us here,
Him when our Judge we shall not find severe."

—Sir J. Denham.

THE processes of Mutual Criticism in the hands of those who love Christ and are mediums one to another of his purifying life, suggest many and various similitudes to me. Sometimes I liken it to putting a piece of tarnished silver or gold into an acid bath. The tarnish gives no friendly welcome to the biting acid, but the precious metal is filled with rejoicing that now it may bravely shine in the eyes of its master. Be sure the careful hand who thus cleanses his valued coin will leave it in the nipping bath only so long as its blemishes are consuming.

Or again, I liken it to masses of rough-hewn marble taken from the quarry to some artist's studio. In his mind's eye is the artist's ideal, in his hand his chisel and mallet. With a "chip-chip" here and a "chip-chip" there, slowly but surely there appears amid the litter a *form*. Does its loveliness delight your eyes? That is because the artist was skillful and the marble submissive. This similitude is to me no idle one. Not without knowledge I assert that many a character from sorrowful heredity and untoward circumstances remains as a

shapeless block of marble neglected in the quarry. There lying it becomes ere long worse than shapeless. The winds scatter it with dust, grizzly lichens spot its whiteness, and the lizard and the snail visit it. Happily for it if lo! one day an artist stroll into the quarry. He wants a piece of marble of a certain size, and carelessly with his hammer breaks a chip from off the rough, brown mass he finds one side. Ah! though lichen-covered and weed-embroidered, it is white and pure inside. He measures it and finds its size fits his purpose well. Then he scrapes off its covering of lichens and carries it home. Do you think that the long-neglected marble minds overmuch the first sharp blow of the hammer, the parting with its dirt, or even the weariness of the artist's incessant chipping, when it has the verdict that it is white within and that its uncomeliness is to be transformed into a statue exceeding lovely?

There is abroad, I know, much unbelief as to the possibilities of radical changes of character, but I often think it much more loud than deep. The best part of the world, I imagine, have a wise credulity on this point. Even those who criticise the administrators of Mutual Criticism for finding fault with personal characteristics for which the individual is in nowise to blame, I credit with more faith in this same individual ability to improve than they themselves admit.

Fiction is rightfully considered as echoing the sentiments of its times. To me the interest of many of the novels that I have read within the last score of years has centered in the fact, that the author represents his hero or heroine as being purified from faults through suffering entailed by circumstances. I will mention three instances that come readily to mind. Martin Chuzzlewit, Sybil Faunthorpe and Gwendolen Harleth. In the first, the ague caught in American swamps tamed his proud selfishness; in the second, false imprisonment and disappointed ambition shamed her into repentance of her frivolity and avarice; as for Gwendolen Harleth, the world well knows her career. I could not help thinking when I read Daniel Deronda, and noted the miserable selfishness of the young beauty, which showed itself in her refusing one night to leave her cozy bed to get her mother the medicine she asked for (and which she then had to go without), that a sincere criticism by a committee would do her a world of good and save her a deal of suffering in after life. George Eliot represents her as purified by having to submit to a selfishness more debased than her own. I suppose this is a fair representation of the way judgment and repentance come about in the world at large. I must say, however, it seems a very cruel and clumsy way of bringing about desired results. I shall go farther and call it unscientific. In this I am not calling Providence blundering, but man stupid and cowardly.

Darwin in his works shows us the changes in habits and physical characteristics which animals undergo in the wild state and in domestication. In the first condition the changes are brought about at great expense of time and energy, and the results are more or less imperfect. This is not the case where the animals are in a state of domestication, that is, brought under the most direct management of an intelligent, guiding control. Is not this thing an allegory suited to my theme? While it will be admitted that changes of character more or less marked are taking place in ordinary society, still it is so unscientifically organized to this end that such changes are, as a rule, incomplete, and are certainly brought about by means of much unnecessary suffering to the individual. I seem to dogmatize, and yet I know whereof I speak. It is my hope that when Mutual Criticism has had longer trial and wider range that it will have its Darwin to show by abundant proof the marvelous superiority of its system in guiding the upward and onward evolution of the individual.

The ductility of a person's character, however, depends very much upon himself. He must be desirous to improve. This desire must be strong and abiding, for he will very much need the bravery and patience of such persistent purpose to help him battle with the temptations to discouragement and revolt that sometimes beset those undergoing the work of purification. Besides this, he must have faith—faith in his friends, faith in himself, and faith in his God. It is sad for him if he doubts overmuch the loving wisdom of his friends; sadder still if he doubts the divine possibilities of his nature; saddest of all if he doubts his God. The first doubt may hinder his improvement; the second mar it; but the last is all fatal to it.

Faith in one's self! Ay, that is an exceeding good thing! Yet understand, I do not mean by this the shallow conceit that inflates the mind with boundless self-complacency. The faith I am speaking of may let one

inflict upon himself more scathing criticisms than ever a body of critics can, and yet not dim the consciousness in the center of him that there is above and beyond a far more perfect manhood that is his for the winning. This bright vision may appear more vivid to him than to his critics. Its distinctness is a blessed thing. It is to him like the luminous cross shining upon Constantine from the dusky evening sky; and he boldly reads the motto—

"By this conquer."

A. E. H.

CONSTITUTIONAL TURKEY.

THE new constitution of Turkey may be accepted as a beneficial result of the pressure brought to bear on her by Russia, though it is not easy to predict what may be the final result of its adoption. It would try the cohesion of a nation far more homogeneous than Turkey to step, at a single stride, from a government of almost oriental despotism to a constitutional monarchy nearly as liberal as that of England and more so than many European States. Abstractly, the new constitution is good and sound, and it only remains to see if it can be applied to the nation, as a governing influence.

The Turkish Empire includes within itself several conflicting elements, each of which, we may presume, will be differently affected by such a change as is inaugurated. First, there is Turkey in Europe, of which about three-fifths of the population are Christians. This Christian population inhabits mainly the Slavic provinces, Moldavia, Wallachia, Bulgaria, Servia and others, whose loyalty to the Sultan is of the weakest kind, and whose sympathies are rather with Russia than Turkey. Then there is the population of Turkey in Asia, who are for the greater part, Mussulmans of the most extreme type, and finally, Egypt with a mixed population of Mussulmans, Copts and natives, the latter of whom, in the South, and the region of Nubia and the Soudan are but little removed from a pure barbarism.

It is difficult to calculate the effect of a system of representative government on such a motley aggregation of diverse races, but it is evident that the results will vary according to the differences in temperament, locality and other existing conditions. The Slavic population, who are now in a state of open or suppressed rebellion, will not be likely to willingly submit to Moslem rule, even on the favorable terms offered them. The extreme Mussulmans can hardly be considered ready for an advanced civilization, accustomed as they are to an absolute rule, and a blind reliance on destiny and fate, inculcated by generations of religious teaching. Egypt, under the rule of the Khedive, is fast preparing to declare her independence of the Sultan, either by the assertion of her own autonomy, or by putting herself under the protection of England. Altogether, the probabilities point toward the disintegration of the Empire at no very distant date.

Although we will hope that there is intelligence and moderation enough among the Turkish people to accept the change, as a means of self-culture and national elevation, still the movement has been so long deferred, as to render such a result unlikely. The transfer of a nation from despotism and semi-barbarism to a state of self-government, is a process of slow growth, and can not be done in an hour by a few strokes of the pen. In the case of Turkey, the intermediate steps have been omitted. She has been contented with the almost uncontrolled rule of her Sultans and her Viziers, until now, when brought face to face with the civilization of modern Europe, she suddenly finds that her Orientalism is five hundred years behind the age, and makes a desperate leap to regain the ground she has lost, and put herself in the front rank of European powers. With all our forebodings, however, we will give her our best wishes, and hope that her people may show themselves worthy to take upon them the greater responsibility now offered them.

THE TURKISH BATH.

A DOCTOR CURED.

WE have not reported the wonderful victories of the Turkish Bath lately, because the Baths at Oneida and Wallingford have had but few outside patients since the Fever and Ague epidemic subsided. The Communities have continued to enjoy and appreciate the blessings of heat, soap and shampooing, and have given baths to all occasional applicants from abroad. At Wallingford fifteen or twenty customers from the village and from Meriden are treated every Sunday; and at Oneida the Bath is still open to the public and visited by occasional patients. Mr. H. W. Burnham, the superintendent of the latter, sends us this week the following report of a

case which seems to us remarkable enough to deserve publication:

O. C., Dec. 18, 1876.

DEAR MR. NOYES:—The writer of the inclosed, A. S. Douglass, M. D., was for thirteen years postmaster in Peterborough, and quite intimate in Gerrit Smith's family—acting as their physician, etc. He has since lived and practiced in Earlville. His case is an interesting one to us here and I thought might interest you. I have never had a patient whose improvement in the Turkish-Bath treatment was more marked than his. He came here discouraged and nearly hopeless—saying that no medicines could help him—they had ceased to act upon him—and his only fragment of hope was in the Turkish Bath. After taking nineteen baths he went home rejoicing. What the end will be I don't know, but both he and we feel and know that a new lease of life has been extended to him through the means of the Bath.

Truly Yours,

H. W. BURNHAM.

Oneida Community, Dec. 9, 1876.

TO MR. H. W. BURNHAM AND OTHERS:—Being requested to make a somewhat detailed description of my case, and the results of the treatment by the Turkish Bath, I feel under obligations, by the kindness and cordiality extended to me during my stay at the Oneida Community to comply with this request.

The beginning of my disease occurred a little more than two years ago, while I was in the active practice of my profession. The first appearance was of an asthmatic nature, and in connection with that there was also some heart difficulty—characterized by severe darting pains in the region of the heart, and also palpitation—which was at times quite serious. I was led to fear organic disease of the heart, but being examined by several eminent physicians, all pronounced the symptoms purely sympathetic results of some other disease. The question then was where the trouble had its seat and what was its nature. Very soon the mystery was solved. About the 10th of Nov., 1874, I began to *bloat*; at first so slightly that the symptom would subside during the night and while in a recumbent position. But the dropsical effusion increased rapidly; and tenderness soon developed in the region of the liver, with enlargement of that organ. I was soon unfit to attend to business, and had to stop at once, not being able to walk without help. My condition was such that I could not lie down a moment, and for weeks, and even before giving up business, I had to get my rest by sitting in my chair. I rapidly filled so that I had hardly the semblance of a human being; was actually bloated from the top of my head to the ends of my fingers and toes.

I called on medical aid but grew worse under treatment for the first few days, until my family and friends persuaded me to take calomel, there being no secretions from the bowels or kidneys of any amount for days. I took about twenty grains of calomel and got my first relief in a few hours. Following up with other and still quite active treatment, and consulting still farther with physicians, I came out of the difficulty in about four weeks so that I was attending to my business again on the road. But by exposures to storms and deep snows and over-work I took cold and was soon down again.

Thus it has been ever since. Those attacks coming on at shorter intervals, until for the past six or eight months I have not seen a really well day. I would take medicine and thus keep the malady under subjection in a measure, so as to be able to attend to business for awhile; but sooner or later I would be obliged to give up and be confined to the house from two to four weeks, going through a regular course of drastic medicines, always winding up with a sore mouth from the use of calomel.

For the past six months my limbs below my knees have been in such a condition that I have frequently told people that they did not feel like my own, but as though they belonged to some other person. They were more or less bloated at all times, retaining a pit upon pressure for a long time, and were also so cold that I was obliged to warm them frequently as soon as the weather began to be at all cold. They were also very tender so that I could scarcely allow them to be touched, and any little abrasion threatened extensive sloughing.

On the 14th of September last, I took my first Turkish Bath at the Community upon the recommendation of different persons, and though I went home the same day, making rather a hard day's work, yet I was satisfied it was a great benefit to me in exciting the secretions of the liver and kidneys (though during the bath we could excite no secretion or perspiration below the knees).

I intended at the time to return and take a course of baths at once, but business prevented me from doing so and I was soon attacked again and confined to the house for several weeks. I did not succeed in getting into a condition to leave home until November 27th, when I returned to the Community and began taking a series of baths.

I was very weak; my appetite was quite poor; what little I ate distressed me exceedingly. It was difficult and in fact impossible to start any perspiration below the knees for two or three baths, the vitality of the parts being apparently all gone; but by rubbing and other manipulations we at length started action there, and in process of time the cold

sensation subsided, and the pain and soreness passed away. To-day after taking about a dozen baths my limbs feel natural; the pitting has all gone; the circulating system has taken on new action, giving increased vitality and a healthy tone to every part. This result is due to the baths alone, as I have taken no medicines since coming here and commencing the baths. My system is in better condition in every respect; the secretions move normally, and altogether I feel a change for the better. I will not say any thing respecting my appetite at present, as those sitting at table with me and the attendants, can probably tell the *story about that better than myself*.

I must here confess that I dreaded the baths at first; and took them at only about 140° to 150°, but now I think them perfectly delightful up to 180° or 195°, leaving the hot-room very reluctantly after a *siesta* of 30 or 35 minutes.

I can truly say that I think the baths have done for me what medicine would not and I believe could not have done in the same, or a much greater length of time.

I think the treatment of disease is destined ere long to undergo a radical change; that God's pure air, sunlight, water, heat, and last but not least, the *Turkish Bath*, must and will come to the front—and drugs, to a great extent, will be obliged to *step down and out*.

With kind regards and best wishes to all,

A. S. DOUGLASS, M. D.

A CENTENNIAL DOCUMENT.

DIARY OF GIDEON SAVAGE.

Oct. 16. We moved about eight miles.

[The army was now some twenty miles north of Philadelphia, withdrawing after the battle of Germantown which took place twelve days before.]

Oct. 17. Some firing.

" 18. The firing continued by spells.

" 19. Sabbath. Some firing in the morning.

" 20. We moved about six miles toward Philadelphia.

" 21. Lay still.

" 22. No movement, but 500 Hessians killed on the spot.

[Though obliged to give up Philadelphia, the Americans still commanded the river below, by two forts, one on Mud Island, near the Pennsylvania side, and another at Red Bank on the Jersey shore, so preventing communication between the British army at Germantown and its fleet in the lower Delaware. Gen. Howe, in distress for supplies, saw the necessity of removing all obstructions to the navigation of this river and immediately applied his forces to the reduction of the two forts, which on the other hand Washington was determined to hold to the last extremity. October 22, Count Donop with 1,200 Hessians, picked men, marched against Fort Mercer, at Red Bank, while several ships of war opened a cannonade on Fort Mifflin, on the opposite side of the river. The attack on Fort Mercer which had a garrison of only 500, was repulsed with a loss to the enemy of 400 men, Donop himself being mortally wounded; and of the ships which assaulted Fort Mifflin, one sixty-four gun-ship was blown up, another ship burned, and others retired with great damage. This is said to be the first assault in the course of the war which the Americans repulsed. These forts were defended several weeks, the garrison repairing by night the breaches made by day, but they yielded at last to the superior force of the British, and so the enemy's fleet passed up the Delaware to Philadelphia.]

Oct. 23. Went down to Hagerstown and brought off 30 barrels of train oil and 53 wagon loads of iron, and the same day the Eagle was blown up—the 64 gun ship.

" 24. Every thing is easy and quiet.

" 25. Some firing with cannon and small arms.

" 26. Sabbath. Some firing of cannon.

" 27. Rained all day.

" 28. More rain.

" 29. Rained all day and cleared off at night.

" 30. Marched down to the Schuylkill.

" 31. We began the bridge over the Schuylkill.

[Hildreth in describing the situation at Valley Forge, says that to "facilitate such movements as might be necessary a bridge was thrown across the Schuylkill," carrying the inference that it was built after the army went into winter quarters. We are afraid history is a little at fault here, as according to our "artificer," the bridge was not only built but burned (if we understand him farther on) before the encampment at Valley Forge. It is possible however that a second bridge was thrown over the river in January when an hiatus occurs, we are sorry to say, in this veritable record.]

Nov. 1. We continued working on the bridge.

" 2. Sabbath. The bridge still goes on.

" 3. We heard of the news of the taking of prisoners on Long Island and cannon—the number of prisoners 800.

[Of any such event at that place near that time history is silent, and this *nuse* (to spell it as Gideon

Savage does) must have been simply false, unless indeed it was more than a year old. In August 1776, Howe landed troops on the west end of Long Island, and advancing by three different roads toward Washington's camp at Brooklyn, made great destruction, forcing the Americans to quit the Island with a loss of several hundred killed and wounded and a thousand prisoners, but it is incredible that any man of Washington's army should first hear of it on the Schuylkill.]

Nov. 4. No news of importance.

" 5. Firing of cannon all day, and the building of the bridge goes on.

" 6. Rain all day.

" 7. Nothing turns up new.

" 8. Nothing new to-day.

" 9. Sabbath. Still working on the bridge.

" 10. Firing with cannon at Mud Island all day.

[Fort Mifflin on Mud Island was abandoned Nov. 16th.]

" 11. Very cold but still work on the bridge.

" 12. Very blustering, some snow and rain.

" 13. Cold and rainy—no news.

" 14. Very cold still.

" 15. No news of importance.

" 16. Was the Sabbath, and some snow and very cold.

" 17. Cloudy and cold.

" 18. Very pleasant.

" 19. Very cold and windy.

" 20. Cloudy and warm and we kept Thanksgiving—we had one turkey and four pair of fowls.

[It would be interesting to know exactly when the turkey became the instituted thank-offering of this people.]

Nov. 21. Still cloudy and warm for the time of year.

" 22. Warm and pleasant.

" 23. Is the Sabbath and it is very warm; we heard there were 500 prisoners.

[This blind reference is to the American loss at Germantown perhaps, of which 400 prisoners is the record of history. The numbers in battles are exceedingly uncertain. They come out of the smoke very obscure. Official reports on the two sides generally disagree. It is natural that each commander should depreciate his own force, and especially his loss, while he magnifies the forces against which he has contended, or over which he has been victorious. Historians must strike the balance each to suit himself. As a specimen of the discrepancies which you are sure to meet in studying accounts of battles, Hildreth says that Count Donop attacked Fort Mercer with "1200 picked men;" which we compare with two other Histories at hand. One (earlier than Hildreth) says, "2000 Hessian grenadiers;" the other (later) says, "2500 picked Hessians." Doubtless with a little pains we could find several other figures which have been used to represent the number of these unhappy mercenaries.]

Nov. 24. No news to-day.

" 25. Cold.

" 26. Cold and squally—the same day I finished the bridge.

" 27. I went from the Schuylkill and returned to Company, and 28th went to North Wales.

" 29. We went over to the Dutch Church—rained all day.

" 30. Sunday. Rain all day.

Dec. 1. 1777. Very cold.

" 2. Very cold and windy—no news of importance.

" 3. More pleasant to-day.

" 4. Nothing new to-day.

" 5. Very cold and sour—the same day the enemy moved out of town to Chestnut Hill and in the morning we had a small skirmish.

[Of this affair Sparks says: "Sir William Howe, having received an accession to his strength by several regiments from New-York, thought a good opportunity presented itself for trying his fortune in another battle, if he could find the Americans in such a condition as to attack them to advantage. He marched out of the city with twelve thousand men, in the evening of the 4th of December, and the next morning took post at Chestnut Hill, about three miles from the right of the American encampment. Washington sent out light troops to skirmish, but resolved to wait for the general attack on the ground he had chosen. This was an adventure, which General Howe was not inclined to hazard. After maneuvering three days in the front and on the flanks of the American lines, seeking for an advantage which his opponent was careful not to give, he retreated suddenly to Philadelphia, having lost in the different encounters twenty men killed, sixty-three wounded, and thirty-three missing."]

Dec. 6. Some firing in the morning.

" 7. Sabbath. Some firing of small arms.

" 8. The enemy returned into the city again.

" 9. All still and no movement.

" 10. We moved down the Schuylkill again to repair the bridge.

" 11. The enemy made their appearance at the bridge and burnt all, both houses and barns—stripped women and children.

" 12. No news of importance—snow and very cold.

(To be Concluded next week.)

NEW BOOKS.

THE DEVELOPMENT HYPOTHESIS: *Is it sufficient?* By James McCosh, D. D., LL. D., New-York: Carter & Brother.

PRESIDENT MCCOSH belongs to a class of religious philosophers not over-abundant at the present day: men who thoroughly believe that truth is a unit, and that between its different parts there can be no necessary antagonism: men who unhesitatingly accept all facts clearly proved, knowing that they must be found, when fairly interpreted, in harmony with all other facts.

The pamphlet before us will not be accepted as a full presentation and solution of the question its title pro-pounds; but it is a useful contribution to the great discussion, and will command respect by its catholic tone. It is made up of a series of papers, prepared with a single exception, as discourses or contributions to periodicals and books, and naturally lacks a little in the consecutiveness of thought which we look for in a work of this kind; but for all this it is well worthy of perusal. It commences with a statement of the arguments for and against the Development Hypothesis, which is evidently intended to be fair to both sides. The author frankly admits that the new hypothesis does explain "a vast body of phenomena," and affirms that he attaches "no value to the objections urged by those who demand that in order to believe in development we should actually see one species coming out of another." He also summarily disposes of the objection that refers all the phenomena favoring the theory of natural selection to the direct will of God, by showing that that will may make use of any law; and then gives his view of the position which the truth-loving Christian should take: "Let him accept the truths of science so far as they are established; let him not be captivated by theories which go far beyond the facts, and which may require to be modified and corrected before they are conformed to the reality of things. Let him not in the meantime give up his faith in God's word, which has such strong evidence in its favor, historical, moral, and experimental, and which has stood firm amid so many revolutions of science, which gives us a glimpse of the progressive work of creation three thousand years before geology was thought of, and uttered general predictions which are being fulfilled before our eyes." And this is the key-note of the whole work. Thus, after reviewing the recent lectures of Prof. Huxley on the doctrine of Evolution, he says: "Suppose we admit all that the lecturer claims on this subject—what then? Have we thereby set aside any doctrine of philosophy or religion? The Christian, even the Christian theologian, may say wisely: 'Let naturalists dispute as they may about the derivation of plants and of the lower animals; their hypotheses, arguments and conclusions do not interfere with our belief that God is to be seen every-where in his works and rules over all.'" At the same time he does not hesitate to admit that many of the hypotheses of a few years ago have become established truths, and instances the Conservation of Force and its differentiation. He also avows himself a believer in a doctrine of development, and says the Nebular Hypothesis never appeared to him an irreligious doctrine. But while admitting so much and more, he still insists 1st, that science is wholly unable to tell whence came matter; 2d, it "can not, apart from a designing mind, account for that combination, that organization of agencies—mechanical, electrical, chemical, vital—which produces development; 3d, it can not say how animal sensation or feeling came in; 4th, it can not tell when or how instinct came in, how or when intelligence appeared, and affection and pity and love, and the discernment of good and evil; 5th, in particular, it can not render any account of the production of man's higher endowments, his powers of abstracting, generalizing and reasoning from the individual objects presented to him, of discovering necessary truth and the obligation of virtue. Science has not found these in the star-dust, nor were they in the ascidian, the fish, the monkey: how then did man get them?—or rather, whence came man as possessed of them? Science, at all these places, comes to chasms which it can not fill up."

President McCosh is a reverent lover of the Bible and quotes it almost too freely as an authority, considering the general character of his work; but we must thank him for his efforts to show that recent discoveries in science have confirmed the declarations of Scripture. "When I was a boy," he says in one place, "I was greatly troubled with the objections pressed on me by an old infidel. 'Oh,' said he, 'you believe in the Bible, and are about to become a minister to preach it. That Bible opens with an absurdity and contradiction. It makes light shine the first day, and

the sun appear the fourth day.' I was not able to answer the objection. It might have been difficult for any man to answer it at that time. Now the difficulty can be removed by means of that very theory of Laplace which divines so abused, but which shows that there was light before the sun was condensed into a mass."

We believe with President McCosh, that science and revelation will come together, and the Bible be honored in the end, though its mere letter-worshippers may come to grief; but we doubt whether the scientists or religionists will be able to satisfactorily solve the great questions now puzzling them until such men as Huxley on the one side, and McCosh on the other, seek definite knowledge from the inhabitants of the invisible world, through the agencies now offering in Spiritualism. Certainly if there be a spirit-world filled with earth's former inhabitants, with whom it is possible to hold personal communication, it is supposable they might throw upon some of these questions the light of such positive knowledge as would either confirm or overthrow present hypotheses.

THE JANUARY MAGAZINES.

THE *Popular Science Monthly* has a portrait and Sketch of Sir William Thomson as its frontispiece. Herbert Spencer's "Principles of Sociology" furnishes material for an article on "Theories of Primitive Marriage" which discusses particularly the practice of stealing wives as it has obtained among various barbarous nations and tribes. The third of Prof. Huxley's lectures in New-York is given. This is followed by a paper on the "Study and Teaching of Biology." Dr. Draper's Address on "Science in America," and an interesting article on "Mental Overwork," by Robert Farquharson, M. D. The author thinks that cases of injury from excessive brain labor are not so frequent as is generally supposed, although they do occur from time to time. The article is so instructive that, neglecting the further contents of this number, we will give space for an extract. The Doctor says:

"To hit off the happy medium between over- and under-work is no easy task even to those who have the necessary knowledge, on the one hand, and the liberty to arrange their own scheme of occupation, on the other. But, for one person who is injured by doing too much, I quite believe with Dr. Wilkes that many may be found who are sustaining serious damage from not having enough mental stimulus. The listless vacuity in which so many of the well-to-do classes spend their lives, the want of any incentive to exertion, and the absence of any attempt at real thought which the wide-spread prevalence of ready-made opinions in our periodical literature directly encourages, must cause more or less degeneration of intellectual power. Under these conditions the brain gradually loses its healthy tone, and, although quite equal to the daily calls of a routine and uneventful existence, it is unable to withstand the strain of special sudden emergency, and, when a heavy load of work is unexpectedly thrown upon it in its unprepared state, then we see all the worst consequences of what may be called overwork, develop themselves. It is no uncommon experience to meet with cases in which damage has been done to the bodily constitutions by indulging too recklessly in athletic exercises and active physical exertion when the muscles have become flabby and feeble from disuse. A man accustomed to sedentary pursuits takes suddenly to boating or running, or the horizontal bar, and, if he escapes straining his heart, he is certain to make himself stiff and uncomfortable. Or he has been told that there is nothing like Switzerland for reviving the faded Londoner, so, without the slightest attempt at preparation, he devotes himself enthusiastically to climbing ice-peaks and traversing snow-passes; and, when his brief holiday is over, he comes back, worn and jaded, and astonished to find that the glacial air, which has proved so beneficial to many, has done nothing for him.

"Now, the fault here lies in the want of proper preliminary training. Even as we do not prescribe quinine as a tonic until we have ascertained that the digestive functions of our patient are in good working order, so it is most improper for any one to attempt active muscular exertion without bracing up the previously-unused muscles by carefully-graduated exercise. And in mental operations the same analogy holds good. If the brain is not habituated to the constant gymnastic influence of steady work, it is liable to give way or suffer more or less injury from any sudden and spasmodic effort. If, on the other hand, however, its healthy nutrition is insured by the free supply of pure blood and the true balance between destruction and repair, we shall find ourselves in possession of an organ which will bear almost any amount of steady strain, so long as certain conditions are fulfilled. So long as a brain-worker is able to sleep well, to eat well, and to take a fair proportion of out-door exercise, it may safely be said that it is not necessary to impose any special limits on the actual number of hours which he devotes to his labors. But when what is generally known as worry steps in to complicate matters, when cares connected

with family arrangements, or with those numerous personal details which we can seldom escape, intervene, or when the daily occupation of life is in itself a fertile source of anxiety, then we find one or other of these three safeguards broken down. Probably the man of business or the successful advocate cannot shake himself free from his business thoughts at night. Slumber becomes fitful and disturbed. The sympathetic system, unsettled by the mental strain, brings about various defects in nutrition; the appetite fails, and the vigor of the nervous tissues is no longer able to withstand the endless round; and then we meet with the sleeplessness, the dyspepsia, the irresolution, the irritability, and the depression, which are among the chief miseries of those we are in the habit of saying are overworked."

The *Galaxy* opens with an historical sketch of the "Administration of Abraham Lincoln," by Gideon Welles, which any one who is interested to know the real causes of certain changes in the political parties of this country will be glad to read. It gives a good idea of the difficulties Mr. Lincoln had to contend with in the beginning of our civil war. It also exposes some of the weaknesses and personal conceits of the leading men in Mr. Lincoln's administration. Richard Grant White contributes some ideas about the proper reading of Shakespeare, and there are the usual tales and well-assorted Miscellany.

WHAT PEOPLE THINK OF OUR PAPER.

"I feel more interested in it than in any other paper published in the world. I have long felt that the O. C. have got the matter of Socialism *by the handle*. I feel that no \$2.00 which I spend during the year gives me a better return than that spent for your paper. If you wish to send "Mutual Criticism" and "Dixon and his Copyists" along with the paper all well—your other publications I already have. I long for the time when I shall be a soldier in the loving army of earnest Socialistic workers; it is the secret and inspiring hope of my life; but at present I am compelled to hold back—nor do I intend to move forward until purified and led forward by the power of God. With best wishes,"

B. V. E., Clinton, Pa.

"Its theme, Socialism, is one which, it seems to me, very much needs to be agitated throughout the country."

s. s. s., Pawtucket, P. O.

"The AMERICAN SOCIALIST is to our view a paper very much needed at the present time. We not only read it but lend it and as far as we can do, so will continue to use our influence to add to its subscription list. There are quite a number interested in Socialism and coöperative industry here, but as yet not sufficiently settled in unity to act in concert for the purpose of actualizing ideals. We have read with interest different ideas expressed through the AMERICAN SOCIALIST, and have thought we should like to express our own through your paper. In the conversation we have with others, and also what is brought to light in associative attempts, there is the disputed, or rather the unsettled question ever arising, Where is the dividing line between what is termed individual rights—those which belong exclusively to the individual, and those which the individual holds in common with others? It seems to us if this question could be answered, it would help much to settle the subject of united action. We would be glad to see this thoroughly discussed in the AMERICAN SOCIALIST with the view of uniting and concentrating all the efforts at a given point—that are now endeavoring in different sections to realize social ideals and coöperative industries.

With your permission we will perhaps give through your paper some thoughts in this direction."

B. & S.

"Please allow me to say that in my judgment the SOCIALIST has been *very judiciously* edited during the past year."

A. E. G., Boston.

"Inclosed find two dollars for the SOCIALIST for the coming year, 1877. I feel as though I could not do without it. Although not living in a Community, my sympathies are with you and all others in the true Communistic life. Yours is the only paper I know of, that gives the history of progression toward that heavenly state of society in which men will put in practice the precepts of loving their brother as themselves, and doing unto others as they would have others do unto them. I am well pleased with the paper the past year and hereby tender my thanks to you as being the means in the hands of our heavenly Father, of giving to me and to others the food it contained. May Heaven's choicest blessings continue to rest upon all your efforts consistent with his will in the future is my prayer."

W. P. Millerstown, Pa.

"At first I missed the little 'Circular,' but have finally got to enjoy the SOCIALIST very much indeed. I never yet knew a paper with advanced or radical ideas which supported itself; and therefore I inclose ten dollars with my best wishes for a happy new year for it."

W. I. B., Brookline.

AN ANECDOTE OF ROTHSCHILD.

A French pamphlet has this story of Baron Rothschild: During the troubles of 1848, the great financier was one morning at work when two citizens, very dirty, but burning with the ardor of fraternity, and armed to the teeth, entered his study, to which a stately butler had in vain attempted to bar the way. "Well, gentlemen, what can I do for you?" demanded Rothschild. "This," they briefly replied, "you have millions. The people starve. You must share with us, or"—"Be it so," promptly responded the Baron; "but first, what is the population of France?" "Thirty millions." "And what do you suppose is the amount of my fortune?" "Oh, we daresay you have one hundred and fifty million francs." "Very good. I accept your valuation. Divide one hundred and fifty by thirty, and you have five. Every person will then be entitled to five francs of my property. Here are ten for you two."

Eccentric Father Moody used to be the delight and guide of York, Me., the old seaport town which disputes with St. Augustine the honor of having been the first city in America. In its ancient meeting-house he administered his celebrated rebuke to his tardy parishioner, a stately Englishman, who walked up the broad aisle in prayer time. "And, O good Lord," prayed the worthy parson, "among thy other kind dispensations, cure thy servant who has just entered thy house, of that ungodly strut."

An English bishop lately told this good story at his own expense. He was in the habit of traveling *incognito* about his parish, after the fashion of "the good Haroun Alraschid," and in one of his walks came upon a group of men who were wrangling over some matter.

"Well, my good men," said his lordship, "what are you doing?"

The response of one of the men was not calculated to please and encourage the amiable prelate. "We bin a loyin'," he said.

"Lying!" said the horrified bishop, "What do you mean?"

"Why, yer see," was the explanation, "one of us fun' a kettle, and we bin a-tryin' who can tell the biggest lie to have it."

"Shocking!" said the bishop; and straightway improving the occasion, he proceeded to impress upon the sinners the enormity of lying. He informed them that he had been taught that one of the greatest sins was to tell a lie, and in fact, so strongly had this been urged upon him that never in the whole course of his life had he told a lie.

No sooner had the excellent bishop made this announcement than there was a gleeful shout: "Gie th' governor th' kettle, Gie th' governor th' kettle!"

PROFESSOR RUSKIN TO CO-OPERATORS.—"Next year I shall urge the operatives whom any word of mine may reach, to begin some organization with a view to this object [the purchase of land for national freehold] among themselves. They have already combined to build coöperative mills; they would find common land a more secure investment."—*Fors Clavigera*, for Dec., 1876.

The "trade of Royalty," as Nicholas of Russia called it, has suffered from a good many panics and failures of late years, but it is still very flourishing. A German statistician puts down the earnings of the leading persons in the trade as follows: "Alexander II., £5,000 a day; the Sultan, £3,500 a day; Francis Joseph, £2,000 a day; Frederick William II., £1,600 a day; Victor Emmanuel, £1,360 a day; Queen Victoria, £1,200 a day; Leopold of Belgium, £328 a day. In addition to this salary, each of these royal personages is furnished with a dozen or more first-class houses to live in without any charge for rent.—*The World*.

By his pamphlet on "Bulgarian Horrors" Mr. Gladstone has realized \$12,000.

The death is announced of the celebrated Russian naturalist, Von Baer.

SUMMARY OF NEWS.

HOME.

Gold has declined during the past week to 1.07.

Herring fishing on the western coast of Newfoundland has been a failure this year, and in consequence many of the fishermen are in a very destitute condition.

Messrs. Moody and Sankey have finished the course of meetings in Chicago, after a stay of eleven weeks. Their work there has been successful beyond expectation. They begin another course in Boston after the holidays.

The American pedestrian, O'Leary, has been defeated at London by House in a 300 mile walk, O'Leary making only 209 miles, when he gave out, while House succeeded in accomplishing 241 miles before he succumbed to fatigue.

The Committee sent by Congress to South Carolina, to investigate and report the result of the election held in that State on the 7th of Nov., have found that the state voted for Hayes and Wheeler by about 700 majority. For Hampton and the entire Democratic State ticket, the majority was still larger.

The City Government of Boston has gone about the work

of putting the theaters of that city in a condition for the rapid exit of their audiences, in an energetic manner. The Globe Theater, the largest in the city, has been ordered to be closed until such alterations are made; also the managers of several other theaters have been notified to put their buildings in a safer condition.

The interest in the proposal of Mr. Strakosch to build a Grand Opera-House in New-York city has proved much greater than was at first expected. The location selected for the Site of the building is on Forty-fourth street and Madison Avenue, in the upper part of the City, the expectation being that the rich people of that locality will be likely to patronize such a place so near their homes. The property owners and tradesmen of the vicinity have contributed liberally to the enterprise, and the amount is so large that a board of directors has been appointed to make plans and arrangements for its completion. Mr. Arthur Gilman is already making designs for the building.

A memorial has been sent to Congress from the Governors of Kansas, Illinois, Minnesota, Nebraska, Missouri and Dakota, and the State Entomologists of Illinois and Missouri and others also united with them, asking that a commission of three entomologists and two additional men of experience with the Rocky Mountain locust, be appointed to study the habits and nature of the grasshopper, and to find if possible, some remedy for the annual ravages and devastations of this pest, that have occurred during the past four years. They also request that the Signal Service take observation of the time of the hatching of the grasshoppers, and their movements, and report the same with the daily weather reports.

A very large cargo of munitions of war was shipped from New Haven, Conn., on the 28th inst. to Constantinople, for the Turkish Government. The following from the New-York *Sun* gives the details of the shipment:

"NEW HAVEN, Dec. 28.—The British steamship King Arthur, which departed from New Haven harbor to-day, having cleared for Constantinople direct, took with her munitions of war for the Turkish Government as follows: 10,080,000 cartridges, 10,000,000 bullets, 10,001,600 Martini-Henry shells, 40,600 guns, 40,000 scabbards, 50,000,000 gun-wads, and 48 packages of miscellaneous merchandise. The total value of the cargo is \$1,344,000, being the most valuable cargo ever taken out of this port. The cartridges, bullets, shells, &c., were manufactured by the Winchester Arms Company."

On the 29th ult. the most disastrous railroad accident ever known in America occurred on the Lake Shore road at Ashtabula, Ohio. The Ashtabula Creek is crossed by an iron bridge about sixty-nine feet above the water. This bridge gave way while a westward-bound train was passing over it, and the whole train, with the exception of the forward engine was precipitated upon the ice below, which gave way, and the cars, taking fire, at the same time the fate of more than one hundred out of the one hundred and sixty was sealed; and of the number saved, only a few were without serious injuries. Prompt assistance was sent to the sufferers from Ashtabula and Cleveland, but the blinding snow-storm and the burning of the wreck made the chances of escape very small, and many were burned so as to be unrecognizable. The bridge was a Howe truss, built entirely of iron. It had been tested with six locomotives, and was considered perfectly safe. The cause of its breaking is not yet known.

FOREIGN.

Captain Boynton has finished the testing of his life-saving dress, he having swam, a short time ago, the distance of 800 miles from Turin to Ferrara, in the river Po, Italy. This is the longest trip he has made, and he says it will be the last.

General Martinez Campos finds himself mistaken in his promise made at a public dinner about the time he took command of the Spanish forces in the Island, that he would entirely suppress the insurrection in Cuba in sixty days. He has been defeated, first at Jobosi, with heavy loss, and again at La Reforma, where he was forced to retreat to the coast near Zaza. Campos has already telegraphed to Spain for 16,000 additional troops.

A secret association has been recently discovered at Moscow, under the title of "Federation and Liberty." It is supposed that this association is very extensive, having members in all parts of the Russian Empire. Its object is the overthrow of the Government now in power, and the formation of a Federal Republic, comprising the present Empire, and dividing it into five States. The association proposes to abolish aristocracy and establish Communism.

Only a few weeks ago we heard that the San Domingo Republic was in an entirely peaceful condition; but it does not seem contented with such a condition, and late advices from the Island report a successful rising of the Baezist party. They have expelled President Gonzales, who took refuge with the United States Consul, and have sent to Curaçoa for ex-president Baez. In the meantime, awaiting the return of Baez, Marcos A. Cabral has been appointed to act as president *ad interim*. Cabral has selected a cabinet, and as he is an enemy of Baez, it is reported that he will try to retain his position.

The Conference of the Powers at Constantinople, which commenced on the 23d inst., still continues. At its meeting on the 28th ult. the armistice was prolonged till March 1st. The Porte seems to be willing to make concessions in order to avoid war, but emphatically refuses the occupation of Bulgaria by foreign troops as a guarantee for the performance of the promised reforms, and as Russia has thus far insisted on the occupation of that province, the prospect of war now hangs on the decision of this question.

Dr. Schliemann has discovered in a tomb at Argos a large golden mask and an enormous breastplate of gold. He also found the body of a man, wonderfully preserved, especially the face. The head was round, the eyes large, and the mouth contained thirty-two fine teeth. There is, however, a difficulty about preserving the remains. There were also found fifteen bronze swords with great golden hilts—a mass of immense golden buttons, splendidly engraved, ornamented the sheaths of the swords; also two great golden goblets, and a great quantity of other objects in gold, articles in earthenware, a carved wooden box, several articles in chased crystal, ten large cooking utensils of bronze, but no traces of iron or glass.—*Sun*.

